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cut in this forest and carried to Jubbulpore where it is sold to customers among the military folks living on the Ridge. In this way three to four annas per trip are earned. The Kol who takes wood from the reserved forest must pay two pice for each load carried on his head out of the forest.

The cutting of grass during the rainy season is another source of income for this village and a good load of grass, such as may be carried on the head, will bring from three to four annas in Jubbulpore. Gardening would be possible along the banks of the river but they do not do any there. What gardening they do is limited to the manure pile where pumpkins and the like are allowed to grow. There is an occasional hunt with dogs and torches, mainly for hares which stand and watch the light and are either clubbed to death or caught by the dogs. There were no guns in the village, nor did they use the bow and arrow. Although they live right beside the river fishing is not common. Sometimes fish are cornered in shallow water and caught with strips of cloth.

In our visits to Kol villages we also went to numerous bazaars. The bazaar is usually a weekly feature and there is a definite rotation from village to village. In all our inspections we did not find anything for sale in the weekly bazaars which had been brought there by Kols. Any wood, grass, eggs or the like, which they do sell are sold privately to individuals.

*Animals.* Whenever possible Kols keep animals such as cows, bullocks, goats and chickens, but unless they are rather independent economically not many are found to own cattle. Out of twelve Kol families studied in Barela only four owned cattle: five bullocks, two cows and two calves. Most of the families had a few chickens. Dogs and cats are found in Kol villages but they do not seem to be owned by individuals, belonging rather to the whole village. No swine were kept in Barela, nor by any other Kol community which we studied. Some intimated that in the years that were past swine were kept but that they gave it up so as not to offend their Hindu neighbours. Kols never keep donkeys nor horses. One Kol in Barela wanted to purchase a pair of bullocks, and to do this went to a bazaar in Panagar a distance of twenty miles away, where he got one for eight rupees. A few days later he purchased another from a nearby Gond village and paid twelve rupees. Neither was a very good specimen.

The survey of Kharara Ghat indicated that there they owned 35 bullocks, 73 cows, 43 goats and about 200 chickens. In our investigations we found only one or two Kol families owning buffaloes; their cost and care is far too much for the average Kol. Eight out of the thirty

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| | | |
|---|---|---|
| Phāgun | .. | February-March. |
| Chaita | .. | March-April. |
| Baishākha | .. | April-May. |
| Jeth | .. | May-June. |

III. LOVE AND INTRIGUE.

1. A *dādrā* from Katni. The *lotā* is a brass vessel used for carrying liquids. A cord is frequently tied about its neck and it is lowered into a well in order to bring up water. See note on 6, 7 below.

2. A *kajlī* from Imalhapur. This is a teasing song and in this case the *kajlī* is addressed to a young maid of beauty. The *pānwālā* prepares and sells the *pān*, a mixture of betel nut, lime and tobacco wrapped in Piper leaves (*Piper betel*).

3. A *dādrā* from Katni.

4. A *dādrā* sung at the wedding season: from Jubbulpore. The suspicious husband is assured that his wife's smiles and blushes are innocent, and are directed to no other man. The first line should be repeated four times.

5. A *dhīmar* from Katni. The *dhīmar* is a member of the fisherman caste, but is used in another sense.

6, 7. These are both *dādrās* from Katni. The symbolism of these two songs is perhaps obvious. Sexual matters are referred to by the men as entering a house, as a lotus on a pond or in terms of getting water from the well.

8. A *rāī* from Katni.

9. A *biyā*, or wedding song; sung at the time of the circumambulation of the sacred post. From Sulavara. The terms of relationship are noted in the text of the translation. The intrigue is rather complicated and it is evident that the mother-in-law, who ought to be on her guard, is a simpleton and does not realize what is going on. The symbolism is apparent.

IV. SONGS OF SOCIAL EVENTS.

1. This song is called *chhauhar* as it is sung on the sixth night after the birth of a child. The woman complains that the in-laws care nothing for her birth-pangs. Given by women near Katni.

2. A *badhwā*, a song sung by women when a male child is born. The song is kept up for long periods and is repeated again and again. It is essentially a song of congratulation. Ayodhya was the place of Ram's birth. This song given by women near Katni.

3. Another *chhauhar* or sixth-night song from Katni. A Kajali forest (dense—black as *kajal*) is one inhabited by elephants. The swing has a sexual symbolism.

4. A *dādrā* from Imalhapur. The *Purabiyās* are dwellers in the eastern parts. There is a Purbiya subdivision of Chamars. (Briggs, *op. cit.* page 24). The *Baghels* are men of Baghelkhand.

5. A *rāī* from Katni.

6. A marriage *dādrā* from Barela and sung as a teasing song. *Marwā* or *marhwā*: the wedding booth.